

impossible to get the partially purified soul to see it. There is a strong desire to be free from sin, and with a secret effort to help the Lord to cleanse the heart, and a partial leaning on its good resolutions for the future. The soul is always disclaiming any strength in itself, and yet is deceitfully looking for some future experience or some resolution or future conduct to find relief and perfect peace. Entire consecration involves the stripping of the soul of this subtle self-help, and recognizing plainly and frankly its absolute helplessness without a peg of self to hang a hope on, either for present or future, and the abandoning of itself to Jesus only.

Another subtle element of self-life, is *human wisdom*. There are so many things which seem the very essence of prudence and wisdom in the eyes of human reason, which are utter foolishness to God. It is so difficult for the human reason to tear off the pretty rags of its own wisdom, and to reduce itself to what seems utter foolishness. And yet this is the only way that the mind can enter into the pure wisdom and light of the Holy Spirit.

Many do not see the reason why they should go to an altar, or publicly seek a pure heart. They do not see the wisdom of being like a little child, to be led by the hand. The soul unconsciously clings to its own sense of propriety, and to its own notions. It can't endure to be stripped of its self-sufficient knowledge. Eating the forbidden fruit has filled the whole nature with false knowledge, and to lay down every particle of this false wisdom is like tearing the mind out of its very self. Yet, this is the way to the clear, indubitable knowledge of the Holy Spirit. Another subtle element of the self-life is *the fear of man*, which takes on a thousand various forms and degrees. Allowing others to influence our faith, or allowing them to be stumbling blocks, or deviating a little from the straight line to please them, or taking their advice in matters which God alone should decide, or adopting human policy under the guise of doing good, or shrinking from duty for the criticism of others.

It would be impossible to ferret out this subtle, deceitful fear of man in all its sinuosities; but, when the Holy Spirit is leading the soul through entire consecration, He will flash light through all the windows of the old self-life, and show what consecration is, not in word only, but in spirit and in truth. In regeneration God puts His life into us, but in entire sanctification He separates from us the remnants of the old self-life.—*Christian Standard*.